

THE
Humble Salutation
 And Faithful GREETING
 OF THE
 VVidow VVhitrowe
 TO
 King William.



O H King, Live for ever: That was the Slaution of Daniel to King Darius, as a Reward of his Love to the Faithful, when he came to the Lyons Den, and cryed out with a lamentable Voice, and said, Oh Daniel! the Servants of the living GOD, is not thy GOD whom thou always servest, able to deliver thee from the Lyons? Then said Daniel, Oh King, live for ever, my GOD hath sent his Angel, and hath stopt the Lyons Mouths, that they have not hurt me, for my Justice was found out before him; and unto thee, Oh King, I have done no hurt: Then was the King exceeding glad, and commanded that they should take Daniel out of the Den, and no manner of hurt was found upon him, because he believed in his GOD: Then said King Darius, I make a Decree, that in all the Dominions of my Kingdom, men tremble and fear before the GOD of Daniel, for He is the living GOD, and remain-

eth for ever, His Kingdom shall not perish, His Dominion shall be everlasting ; He rescueth and delivereth, working Signs in the Heavens, and Wonders in the Earth, who hath delivered Daniel from the power of the Lyons.

And now, Oh King, live thou for ever, seeing it hath pleased the ALMIHGTY to deliver thee from the power of all thy Enemies, and brought thee back safe to England again : He that is mighty hath done for these great things, and holy is his Name ; Holy, holy, holy is the LORD ; there is no God like our GOD, for by Him the Bows of the Mighty are broken, and by Him the Weak have girded themselves with strength, Glory, glory, glory be unto Thee, Thou Omnipotent COD ; thou GOD that heareth Prayers, unto Thee shall all Flesh come, Praises be unto Thee, my Sovereign LORD, who hath heard the humble Petition of thy Hand-maid, though unworthy, when I humbly supplicated before the Throne of thy Grace, saying, *LORD, let King William live in Thy sight, that he may be an Instrument of thy Glory : LORD, guide him in thy Counsel, be thou his KING and Sovereign, and make him thy true and faithful subject, that the Angel of thy presence, the Captain of the LORD's Host may go before him, as he went before Joshua, to give him the Victory over all his Enemies, both within and without, then shalt Thou the Righteous GOD be exalted, whose Kingdom is an everlasting Kingdom, and of Thy Dominion there shall be no end.* And this know, Oh King, this Work is to be wrought in every particular, before it can be in the general, of which I humbly beseech the Almighty GOD, the King may be one of the first Witnesses thereof, that his Throne may be established in Righteousness & Holiness all the dayes of his Life : For be it known to the King, that the time draws near, in which the Prophecy of Daniel and all the holy Prophets are to be fulfilled, *That the Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ, and He shall reign for evermore ;* in or-

der thereunto GOD has begun to make War with the Nations, and they are all at War one with another, so that multitudes will fall by the Sword, and some by other Judgments; but this is not that which shall accomplish this great Work, the Reign of Christ, as said the LORD to the Prophet *Hosea*, *I will have Mercy upon my People, and will save them; but I will not deliver them through any Bow, Sword, Battle, Horses, or Horse-men.* If so, then it must not be by Might, nor by Strength, *But by my Spirit*, saith the LORD. Believest thou this, Oh King? then thy Faith stands not in the Arm of Flesh, but in the Power of the living GOD; and this is the Faith that shall give thee the Victory over all thy Enemies, through this living Faith, which is the Faith of the Son of God, by which all the Valiants of Old obtained their victorious Triumphs; by this Faith *Moses* went through the Red-Sea, where *Pharaoh* and the Hosts of the *Egyptians* were drowned; by this Faith *Gideon* did as the LORD bid him, broke down the Altar of *Baal* which his Father had made, and cut down the Grove that was by it; and built an Altar unto the Lord, and offered the second Bullock with the Wood of the Grove; by this Faith *Gideon* did as the LORD commanded him, to send away two and thirty Thousand, all but three Hundred men; For, said the LORD unto *Gideon*, *The People that are with thee are too many for Me to give the Medianites into their Hands, lest Israel make their vaunt against Me, and say, Mine Hand hath saved me.*

For the ALMIGHTY knew it was in the Nature of Man to return Ingratitude, by assuming all Good to himself, and so to rob GOD of his Honour; for vain Man would be wise, although he be born as the wild Asses-Colt; but the only wise GOD in His time finds a Remedy for this Malady, for faith He, *I will not give my Glory to another:* But this living Faith gives the Victory over self, and all self-interest, and hath nothing in its Eye but the Glory of GOD, and the Conversion

version of Souls; it triumphs over the World, with all its perishing Glories, scorning the Pomps & Effemency thereof; for it knows that Pleasure is only worth seeking, that lasts forever; by this Faith the Walls of Jerico fell, yet there was a trespass in the excrement thing, which was the cause that *Israel* turned their Backs before their Enemies; and this caused a deep Humiliation upon *Joshua*, the Servant of the LORD, who rent his Clothes, and fell to the Earth upon his Face, before the LORD, until the Evening, he and the Elders of *Israel* putting Dust upon their Heads, and there lay till the LORD said to *Joshua*, *Get thee up, wherefore liest thou upon thy Face, Israel hath sinned?*

Oh where are the Penitents in these days, such broken and contrite-hearted Ones, that lie with their Mouthes in the Dust before the LORD, crying for their own Sins, and the Sins of the People: Although wo and alas! how far doth the Sins of these times exceed theirs of that time? but *Israel* hath sinned in the excrement thing, and therefore cannot stand before their Enemies; *Neither will I be any more with you*, said the LORD, *except you destroy the accursed thing.* Now understand, Oh King, that *Israel* of Old was but a Tipe or Figure of the Spiritual *Israel*, that is the state of every true *Christian*; their outward Travils, of the inward travil of the Soul; their outward Warfare a Tipe of the inward Warfare; as the Scripture saith, *There was War in Heaven, Michael and his Angels against the Dragon and his Angels;* or as the Apostle saith, *The Weapons of our Warfare are not Carnal, but Spiritual, and mighty through GOD for the breaking down of the strong Holds of the Man of Sin, and for the bringing in of every thoughts into the obedience of Christ.* Here is work enough for Christians to be employed, if they had nothing else to do, besides the Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life, which is not of the Father, but of the World, saith Christ Jesus; yea, a

mans own Will must be denied, and the Will of GOD done in our Earth, as it is in Heaven ; these are the Excrement things that must be stoned, and all that belongs to it burnt with Fire, before Christ can reign in the Soul.

Therefore, Oh King, be valient for the Truth upon Earth, and come thou forth to help the LORD against the Mighty, for his Controversie is with the Man of Sin, and he will plead with all Flesh ; therefore fear not, Oh King, neither be thou faint-hearted, let but the Accursed be taken away, which is all Self-interest ; and let nothing be in thy Eye but the Glory of GOD, and the Exaltation of His ever blessed Name ; And the King keeping in the humility of his Soul at the Feet of Christ Jesus, then I'll say to thee as *Saul* said to *David*, when he went to fight with the *Philistine*, *Go, and the Lord be with thee, so destroy Sin, and to root out Wick-edness out of this Nation.* For why should the King be shor-ter in this his Work, for the LORD, than the Heathen Kings that knew not GOD were in theirs; for King *Nebuchadnezar* bowed himself to *Daniel*, and said, *I know of a truth, that your GOD is a GOD of Gods, and a LORD of Kings, and a Re-vealer of Secrets, seeing thou couldst open this Secret.* So the King made *Daniel* a great man, and gave him many and great Gifts; he made him Governour over the whole Provinco of *Babel*, and Chief of the Rulers, and above all the wise men of *Babel*. And King *Darius* did the same, as the King may read at his pleasure more at large ; and not only so, but made a Decree, That in all the Dominions of his Kingdom men Tremble and Fear before the GOD of *Daniel*. And the King of *Nineveh* at the preaching of *Jonas*, he arose from his Throne, and he laid his Robes from him, and covered him with Sackcloth, and sat in Ashes, and he proclaimed, and said through *Nineveh*, by the counsel of the King and his Nobles, saying, *Let neither Man nor Beast, Bullock nor Sheep taste any thing, neither feed, nor drinke Water, but let*

Man

*Man and Beast put on Sackcloth, and cry mightily unto GOD ;
yea, let every Man turn from his Evil Way, and from the
Wickedness that is in their Hands, who can tell if GOD will turn
and repent, and turn away from His fierce Wrath, that we perish
not. And GOD saw their Works that they turned from their
Evil Ways, and GOD repented of the Evil that he said He would
do unto them, and He did it not. Oh what Repentance was
here, a Repentance never to be repented of.*

*And mark Oh King, what an influence this true Repen-
tance had upon GOD, and how this true Humiliation pleased
the LORD ; GOD saw their Works that they turned from
their Evil ways ; this was more than Words, Oh King ; these
that were called *Heathens* out-stript the pretended *Christians*
of our Age in their Service to GOD ; they gave him Works,
but these give Him Words : And this was the complaint of
GOD to the *Jews* of Old, *Ye have wearied Me with your Words* ;
And it is the same now with these called *Christians* of our
times ; they multiply their Services, as the *Jews* did, Praying
& Preaching every day ; they let go multitude of Words, but
holds fast their Iniquity, their abominable *Pride, Arrogance,*
Deceit, Hatred, Malice, Lying, Slanderizing, Treachery, be-
traying one another ; besides *Covetous, Earthly-mindedness*,
and all manner of vain and wicked Pleasures, *Gaming, Plays,*
Whoredom, Drunkenness, and *prophane Swearing*, its as if
the Angel of the bottomless Pit were let loose to reign
in the Mouths of Men ; and their is no hopes of a
change, whilst those in Authority, that should execute
the King's Command upon the Offender, is the very same
with them in prophane Swearing, and Debauchery, to-
gether with all manner of Injustice to the Widow and Fa-
therless ; although the Lord hath said, and commanded, *Ye
shall not trouble the Widow, nor Fatherless Child* ; *for if thou
vex or trouble such, and so they call and cry unto Me, I will
surely**

surely bear their Cry, then shall my Wrath be kindled, and I will kill you with the Sword, and your Wives shall be Widows, and your Children Fatherless, Exod. 22.

Oh thou that art Holy and True, who art Just in all thy Ways, and Righteous in all thy Judgments, who LORD shall say unto thee, what doſt thou? thou long-suffering GOD, that hath ſuffered thy Maſteſty to be diſ-throned from one Generation to another ſince the World began, yet how haſt Thou in Thy endleſs Mercy given Thy good Spirit to lead & instruct them in the Way of everlasting Happineſs; and not only ſo, but in every Generation ſent thy Servants and Meſſengers, to reveal Thy Holy Will and Pleaſure to them; but ungrateful Mankind, iñſtead of returning Thee all holy Adoration, with humble Obedience, they have done deſpite to thy Spirit of Grace, by crucifying Thee afresh, and putting Thee to an open shame; they have hated thy Meſſengers, bringing all manner of Reproachful terms, as Fools and Mad-men, ſaying, the Prophet's a Fool, and he that is rich in the Spirit of the LORD, mad; ſaying, *Christ had a Devil*, ſaid they, *Why hear ye him?* And now they ſay, one is Mad, and the other any thing that the Angel of Darkneſs can invent; ſo great is their Malice to cover the Good with ſo great an Evil, to frighten People that the Truth may take no impreſſion upon them, to cauſe them to return from their Evil Ways, that ſo they might find acceptance with Thee the Righteous GOD, whose end is good in all Thy Visitatiōns to mankind: but if they hate all Thy Counſel, and will have none of Thy Reproval, Then art Thou clear when thou judgeſt, and justified when Thou condemneſt, and their Blood upon their own Heads; Thy Servants and Meſſengers being Thy Witneſſes, that thou haſt given Them an Hour, wherein they miſte have laboured in Thy Vineyard, and a Day wherein they miſte have wrought out their Salvation with Fear and Trembling; for Thou diſt command them

to work whilst it is Day, saying, *The Night cometh when no Man can work*: for Thy holy Spirit will not always strive, and I hy long-suffering will have an end, and then the Breath shall ceale from before Thee, which Thou hast made: And thus hath the holy and everlasting GOD strove with the Sons and Daughters of men, to recover them out of their fallen estate into Himself, the Fountain of all Goodness, both by His own good Spirit in them, to reprove the Evil, and justifie the Good, & by His Servants the Prophets in all Ages, altho indeed some few good men their Feet slipt, for not keeping in the pure Humility & strict Watchfulness; but did they continue therein? no, but have left upon Record their true Repentance for a Sea-mark, that none might ever fall therein, as *David* and *Solomon*, which saw the Vanity of all things under the Sun, and prest all to a timely Life of Holines, saying, *Remember thy Creator in the Days of thy Youth, before the Evil Days come, or the Tears approach, wherein thou shalt say, I have no pleasure in them*: And so it goes on to the end, Eccles, 12. And in the 11th Chapter he hath them in derision, saying, *Rejoyce, Oh Young Man, in thy Youth, and let thine Heart cheer thee in the days of thy Youth, and walk in the ways of thy Heart, and in the sights of thine Eyes*; but know thou, that for all these things GOD will bring thee to Judgment. Therefore take away Grief out of thy Heart, and cause Evil to depart from thy Flesh: Signifying that Evil is the cause of Grief; For, saith he, *Childhood and Youth are Vanity*; which is some of the principal things most delight in: But, saith he, because *Judgment upon Evil Works is not executed speedily*, therefore the *Hearts of the Children of Men are fully set in them to do Evil*. This is sad indeed, and most lamentable that Men should make no better use of the long-suffering of the LORD, which should lead to Repentance, and Amendment of Life: And this hath been the labour and travail of all the Souls of the Righteous, both for themselves and

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and others ; for after the LORD had shed his Love in their Hearts, they could not be contented till others were partakers of the same, which hath caused the Heart of the Wise to be in the House of Mourning, whilst the Heart of Fools have been in the House of Mirth ; of which exercise the holy Prophet Jeremiah had a deep share, when he cryed out, and said, *Oh that my Head were full of Water, and my Eyes a Fountain of Tears, that I might weep Day and Night, because of the Destruction of my People : Oh that I had in the Wilderness a Cottage of wayfaring-men, that I might leave this People, and go from them ; for they are all Adulterers, and an Assembly of Rebels, for they bend their Tongues like their Bows for Lyes ; but they have no Courage for the Truth upon the Earth ; for they proceed from evil to worse, and they have not known me, saith the Lord : Therefore let everyone take heed of his Neighbour, and trust you not in any Brother ; for every Brother will use deceit, and every Friend will deal deceitfully : One speaketh peaceably to his Neighbour with his Mouth, but in his Heart he layeth wait for him.* Oh King, this day is this Scripture fulfilled. *And shall not I visit them for these things, saith the Lord ? Or shall not my Soul be avenged on such a Nation as this ? Yea, I will feed this People with Wormwood, and give them the Waters of Gall to drink : Then shall the High Looks of man be Humbled, and the Loftiness of men Abased, and the Lord alone Exalted : For the Day of the LORD shall be upon all the Proud and Haughty, and upon all that is Exalted, and it shall be made low ; Amen, LORD.* So let it be, that all the Glory may be given thee, who art LORD of Lords, and KING of Kings.

Therefore, Oh King, for the Glory of GOD, and for the Establishing thy Kingdom in Righteousness in this World, and for thy everlasting Peace and Happiness in that which is to come, when time shall be no more, be not negligent in this work, but put thy Hand to it with all thy Might, and

with all thy Strength ; for Words will not serve the LORD, but he will have Works ; it is not the outside external Worships of men that will do the work of this Day, if that would have done the work of the Jews in their Day. they had been in the favour of GOD still, but he loathed them and their Services, and therefore cast them out of his sight, although his Spirit had strove long with them, and sent his Prophets early and late, saying, *Bring no more your vain Oblations, your Infence is abomination to me; I cannot suffer your Moons and Sabbaths, nor solemn Days, nor your solemn Assemblies, they are a burden to me, I am weary to bear them; and when you shall stretch out your Hands I will hide mine Eyes from you; and though you make many Prayers, I will not hear you, saith the LORD.*

Alas ! would not these many Services do ? no ; why ? because they that offered them were polluted, and so were their Services ; What then would please the LORD ? *Wash ye, make ye Clean, put away the Evil of your Doings from before mine Eyes ; cease to do Evil, learn to do Well, seek Judgment, relieve the Oppressed, judge the Fatherless, defend the Widow, and then let us reason together, saith the LORD, though your Sins were as Crimson, they shall be white as Snow : but if ye refuse, and be Rebellious, ye shall be devoured with the Sword ; the Mouth of the LORD hath spoken it : But saith He, Thy Princes are Rebellious, (that is as much as to say, them in Authority) and Companion of Thieves ; every one loveth Gifts, and followeth after Rewards ; they judge not the Fatherless, neither doth the Widows Cause come before them. This is thy state, Oh England ! and particularly London, I am a Witness ; and therefore thus saith the LORD GOD of Hosts, the Mighty One of Israel ; *Ab, I will ease me of mine Adversaries, and Avenge me of mine Enemies ; and because all these Sins, which the Jews were guilty of, are found in thy Skirts, for which I have cast them out of My sight, and the**

the remainder of them left in Darkness ; therefore now I will turn mine Hand upon thee, Oh England ! and burn out thy Dross till it be pure, and take away all thy Tin ; and after this will I restore thy Judges as at the first, and thy Counsellors as at the beginning : But before this shall be, an overflowing Scourge must pass through thee, Oh England ! which shall consume thy Iniquities, and put an end to thy Transgressions. Oh England ! what Lamentation shall I take up for thee, my Native Country, for which I have known Days of Sorrows, and Nights of Mourning, do I say Days of Sorrows ; O GOD, thou knowest how many Years I have born the Iniquity of the one Sort on * Of the Professors
and the Prophane. the one side, and the Iniquity of the other Sort on the other side, * yet will not this ease thee, Oh England, of that which is swiftly coming upon thee, and upon thy Inhabitants of all Sorts.

And now, Oh King, GOD hath brought thee into this Nation, for what end ? that will appear by thy Works, and as thou acts for GOD, so shall thy Reward be ; for He places all His Promises conditionally ; *Obey my Voice, and I will be your GOD.* As Azariah said, when he went out to Asa, after a great Victory, which GOD had given him ; then said the Prophet, *O Asa, and all Judah, bear ye me, The LORD is with you while ye be with Him ; and if ye seek Him, He will be found of you ; but if ye forsake Him, He will forsake you,* 2 Chron. 15. And in the 14th Chapter the King may be pleased to Read how King Asa cryed to the LORD his GOD, and said, *LORD, it is nothing with Thee to help with many, or with no Power : Help us, Oh LORD our GOD, for we rest on Thee, and in thy Name a reue come against this multitude : Oh LORD, thou art our GOD, let not man prevail against Thee.* Thus the Ethiopians Host were overthrown, which were Ten Hundred Thousand, and Three Hundred Chariots, without the Power or Policy of Men, neither

feared they the strength and subtily of their Enemies, but trusted in the Arm of the LORD; and so they prospered: And as may be read in the Chapter before, how wonderfully GOD appeared for *Abijah* against *Ferooboam*, for time would fail to rehearse the Royal Acts of the LORD; and his great Power, what he did in Ages past for His great Name, and them that trusted in it; and He is the same GOD as ever, and His Power is the same, as shall appear in this His DAY, for the renowned of His High and Mighty Name, and the laying all Flesh in the Dust before it.

Thus I have taken the boldnes to incourage the King not to trust in his own Wisdom, Power, Policy or Strength, but in the Arm of the LORD, which he shall see made bare before him. And this I humbly beg of the King, that he never take any Enterprize in hand, but that he first goes to the LORD for Counsel, for so did *David* in every thing, as may be read in *Samuel*, as when the *Amaleks* burnt *Ziklag*, and carried away all that belonged to *David* and to his men, both Men, Women and Children, and slew not a Man, but carried them away Captive; then *David* and his People lift up their Voices, and wept until they could weep no more: And *David* was in great Sorrow, for the People intended to Stone him, the Hearts of the People were so vexed for their Wives and Children: But *David* comforted himself in the LORD his GOD, and *David* asked Counsel of the LORD, saying; *Shall I follow after this Company? shall I overtake them?* And the LORD answered him, and said, *Follow, for thou shalt surely overtake them, and recover all.* And when *David* had saved the Inhabitants of *Keilah* from the *Philistians*, and *Saul* intended to come thither, then *David* said, *O Lord God of Israel, thy Servant hath heard that Saul will come and destroy the City for my sake; will the Lords of Keilah deliver me?*

deliver me up? And will Saul come down, as thy Servant hath heard? Oh LORD GOD of Israel, I beseech Thee, tell thy Servant. And the LORD said, He will come down. Will the Lords of Keilah deliver me up, and the Men that are with me into the hand of Saul? And the LORD said, They will deliver thee up. So the LORD shewed David what the Arm of Flesh was, although he had ventured his Life to save theirs: but he that was David's Teacher, was his Counsellor, and to his Preserver, which was the cause he kept so close to HIM, and would do nothing without HIM, always begging, saying, Teach me, O LORD; Guide me in thy Counsel: And great necessity there was for it; for all the Counsels of Men failed him in his greatest Distress, as in Absibphel, who was David's Bosom-friend, whose Counsel to David was as the Counsel of GOD, yet this Man sought David's Life; but what was his end? GOD confounded his counsel, and brought him to shame. And this hath been often seen, that the greatest Favourites have proved the most Treacherous, which was one cause the LORD spake so much by the Mouths of his Prophets, saying, Trust ye not a Counsellor, put no confidence in a Guide. And said Christ, A man's Enemies are they of his own House: As this may be read within, so it hath often proved without: So then its for the King's safety not to believe every Spirit, but try the Spirits whether they be of GOD; for the King hath received a measure of the Spirit of GOD in himself, which is the Touch-stone by which he may try the good from the bad, the right from the wrong; and the Apostle bids, Try all things, and hold fast that which is good. So the King keeping close to the Spirit of GOD in himself, and giving diligent heed to the motions and dictates thereof, he shall have no need to go to any for Counsel, for the Inspiration of the ALMIGHTY shall give him an Understanding, which is the Spirit of Truth, that shall lead him into all Truth,

Truth, and out of all Error. For this understand, Oh King, that in thy Office, or Call, thou standest in the place of GOD to the People, to bring their Causes unto GOD, and to reveal the Will of GOD to them, and to shew them the Way wherein they must walk, and the Work that they must do, and to provide among all the People men of Courage, fearing GOD, men dealing truly, hating Covetousness, and all manner of Evil, and appoint such over them to be Rulers.

I humbly intreat the King, take this Counsel, though from a Woman; (the LORD is no respecter of Persons) which shall be for his own safety, and the good of all the Nations, and which was the Counsel of *Jethro to Moses*, though a Man of GOD, *Exod. 18.* And King *David* in his last Words, as is left upon Record, *Sam. 23.* saith he, *The Spirit of the LORD spake by me, and his Word was in my Tongue; the GOD of Israel spake to me, the Strength of Israel said, Thou shalt bear Rule over Men, being Just, and ruling in the Fear of GOD.* And so he goes on Prophecying of the Kingdom of Christ, of which he was a Figure, and of the Destruction of the Kingdom of Antichrist, which Prophecy is to be fulfilled in the last days. As saith the Prophet *Micah*, *The Mountain of the LORD's House shall be Established on the top of all the Mountains, and it shall be Exaltered above all the Hills; Glory be to GOD for ever; and the People shall flow unto it; yea, the Nations shall come and say, Come, let us go to the Mountain of the LORD, and to the House of the GOD of Jacob, and he will teach us his Ways, and we will walk in his Paths: for the Law shall go forth of Sion, and the Word of the LORD from Jerusalem.* Then it shall not go forth from them that teach for Hire, and divide for Money; no, no, but from *Jerusalem*, the holy City, the Temple of the Living GOD; and he shall Judge among the People, and Rebuke mighty Nations, and they shall break

break their Swords into Mattocks, and their Spears into Sithes, and Nation shall not lift up a Sword against Nation, neither shall they learn to Fight any more. But how must this Work be done? must it be by the Formal Christian, whose Religion stands in the outward performance and duty of Christianity, without having an inward Life and Power of Faith, and Love uniting them to Christ? no, no, but the Worshippers within the Temple, and before the Altar, who do indeed worship God in Spirit and in Truth; *For such, faith Christ, the Father seeks to worship him, whose souls are made his Temples, and he is honoured and adored in the most inward Thoughts of their Hearts, and they sacrifice their Lusts and vile Affections; yea, and their own Wills too,* as said that worthy man Bishop Usher. And this know, and that from the LORD, except they forsake their Pride, Covetousness, Self-Interest, Malice, Deceit, and Lyes, with their whole Life of sinful Pleasures and Vanities, all their Preaching, Praying and Hearing is all abomination to the LORD, and the LORD abhors it.

And you that will not be gathered in this the Day of GOD's long-patience, you are the Wicked, that are as Bryars and Thorns that must be thrust away, because you cannot be touched with hands; that is to say, neither by Mercy nor Judgment: *Therefore you must be burnt in the place where you stand,* 2 Sam. 23. Therefore, O King, live forever in that Life which is Incorruptible, which fadeth not away, but indureth for ever; and therefore it is I press the King so much to a Pure and Holy Life: for as I said before, as he acteth for the LORD here, so shall his Reward be hereafter: And my desire to GOD for the King is, that he may leave nothing undone of his Duty to GOD, whilst he is on this side the Grave; for their is but a certain limit of time appointed to thee, which if thou shalt not make use of, to

calm and alay the many Distempers of thy Soul, it will pass away, and thou with it, and never more return. Therefore, O King, live for ever in that Life, which Christ our Lord was a Pattern; For said GOD to Moses; *Look thou, make all things like the Pattern shewed thee in the Mount;* which Pattern was Christ: *They drank of the Rock, and that Rock was Christ,* saith the Apostle. So Christ is to be the Pattern of a Christian, which he must square his Life by in this World, his holy, humble and self-denying Life; *Learn of me,* saith he, *for I am Meek and Lowly, and you shall find Rest to your Souls:* Who humbled himself to the Death, even the Death of the Cross, to save Sinners from their Sins; glory be to GOD for ever.

Therefore blush and be ashamed, O Mankind, of what soever, for thy Ingratitude, that retains nothing but Rebellion, and Disobedience to HIM, that instead of this great love, might have consumed thee, and all things else in a moment, and so sent thee to the dust from whence thou camest. And in the holy Spirit of inflamed Love Moses offered to have his Name blotted out of the Book of Life, rather than GOD should destroy his People, although the LORD proffered him such a Gift, as to make of him a great Nation: Here was Self-love banished, which stopt the Anger of the LORD for that time. And David in the like case, when he had sinned in numbering the People, in the deep humility of his Soul, when he was covered with Sackcloth, he and the Elders of Israel with him, falling with their Faces to the Earth before the LORD, whom he saw between the Earth and the Heavens, stand with his drawn Sword in his Hand, and stretcht out to Jerusalem, then David cryed out to GOD, and said, *Is it not I that have sinned? it is even I that have committed this Evil: O LORD my GOD! I beseech thee, let thine Hand be upon me, and on my Father's House, and not on thy People for their destruction.* Then the LORD

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commanded *Gad* the Prophet to tell *David* what he should do; so *David* and his Offering was accepted in this Spirit of deep Humiliation and Contrite-heartednes; for said *David*, *A broken and a contrite Heart, O GOD, thou wilt not despise:* And saith the LORD, *Rent your Hearts, and not your Garments, and turn to the LORD your GOD, for he is Merciful, slow to Anger, and of great kindness;* yet not making the Guilty innocent. So the LORD give the King a Heart to consider these things, what great need there is of a deep Humiliation, with rended and broken Hearts, and all Mouths in the Dust before the LORD, crying mightily to Him to wash us throughly from all our Iniquities, and cleanse us of all Unrighteousness; but not holding down our Heads like a Bull-Rush for a day, and returning like the Dog to his Vomit: Oh, this is abomination to the LORD, and his Righteous Soul abhors it. And further, the LORD preserve the King from that Trespass that *Jehosaphat* (though a good man) was guilty of, in joyning with *Ahab*: And the LORD commanded *Jehu*, who went out to meet the King, and said to *Jehosaphat*, *Wouldst thou help the Wicked, and love them that hate the LORD?* Therefore for this thing the Wrath of the LORD is upon thee; nevertheless good things are found in thee, because thou hast taken away the Groves out of the Land and hast prepared thine Heart to seek God. So King *Jehosaphat* brought back again all *Judea*, and *Jerusalem*, to serve the LORD; and he set Judges in all the Land, and said to the Judges, *Take heed what ye do, for ye execute not the Judgments of Man, but of the LORD, and he will be with you in the Cause and Judgment.* Wherefore now let the Fear of the LORD be upon you; take heed, do it, for there is no Iniquity with the LORD our GOD, neither respect of Persons, nor receiving of Rewards. And he charged them, saying, *Thus shall ye do in the Fear of the LORD faithfully, and with a perfect Heart, and of every Cause that shall come before you of your Brethren, that dwell in their Cities, between Blood and Blood, between Law and Precept, Statutes and Judgments, ye*

shall admonish them, that they Trespass not against the LORD, that Wrath come not upon you and your Brethren; thus shall ye do, and trespass not, therefore be of Courage, and do it, and the LORD shall be with the Good. 2Cron. 19. And the next Chapter gives an account how wonderfully the LORD appeared for this good man, when Tidings came, that three Nations were come against him to Battel, he set himself to seek the LORD, and proclaims a Fast throughout all Judea, and to ask Counsel of the LORD what to do? he and all Judea stood before the LORD with their Wives and Children, and little Ones: Then said the King, Oh our GOD! wilt not thou judge them? For there is no strength in us to stand before this Multitude, neither do we know what to do, but our Eyes are upon thee. Here they appeared before the LORD in their Poverty, in their Littlenels, their little Ones were before him; here they were in the fence of their own nothingnes; these were little in their own eyes, and nothing in their owa sight; but they had HIM in their eye that was Great; Our Eyes are upon THEE: Then their Eye was not upon the Nations for help, they did not send down to Egypt for help; no, but they sent their Cryes to GOD, and he helped them, who is the helper of the helpless, and all that trust in HIM; then came the Spirit of the LORD upon Japhet in the midst of the Congregation, and he said, Harken ye all Judea, and ye Inhabitants of Jerusalem, and thou King Jehosaphat, Thus saith the LORD unto you, Fear you not, neither be afraid of this great Multitude, for the Battel is not yours, but GOD's: To morrow go ye down against them; behold they go up by the Cleft of Ziz, and ye shall find them at the end of the Brook; before the Wilderness of Jeruel; ye shall not need to fight in this Battel; stand still, move not, and behold the Salvation of the LORD towards you, O Judea and Jerusalem: fear ye not, neither be afraid; to morrow go out against them, and the LORD will be with you. Then Jehosaphat bowed down with his Face to the Earth, and all the Congregation fell upon their Faces before the LORD, worshipping Him; and whilst

they

they were worshipping and praising the LORD, their Enemies were killing and destroying one another: so when they came to their Enemies, they were all dead men. And thus they were saved, who were little in their own eyes, and nothing in their own sight: And so it will be with thee, Oh King, if thou follow the LORD fully, for thou hast the same GOD to trust in that all the Valiants of Old had. Now here the King may see in what they did Well, and in what they did Evil, which is set down for ~~that~~ end, the King and all his Followers may chuse the Good, and refuse the Evil; which if thou doft, Oh King, GOD will make thee a Dread to the Nations, and the Fear of GOD shall be upon all the Kingdoms of the Earth, when they hear that the LORD is with thee; so thou shalt be a Terror to Evil-doers, but an everlasting Praise to them that do Well, when the King shall bring back the People from following their Idolatrous ways, to serve the LORD in Holiness and Righteoufness all the days of their Lives, as *Jehosaphat* did, and that good King *Josiah*, who did uprightly in the sight of the LORD, and bowed neither to the right hand nor to the left, but begun betimes to destroy Superstition and Idolatry, whose Heart melted when he heard of the Plagues and Judgments that were pronounced in the Book of the Law against the Transgressors thereof; Then said the King, *Go ye and inquire of the LORD for me.* Then they went to *Huldah* the Prophetess, who dwelt in *Jerusalem* in the Colledge, and they communed with her, and she answered them, *Thus saith the LORD GOD of Israel, tell the Man that sent you to me, Thus saith the LORD, I will bring Evil upon this place, and on the Inhabitants thereof, because they have forsaken me, and provoked me to Anger, with all the Works of their Hands: Therefore my Wrath shall be kindled against this place, and it shall not be quenched: But to the King of Judah that sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD GOD, of Israel, The Words that thou hast heard shall come to pass;* but because

because thine Heart did melt, and thou hast humbled thy self before the LORD, and rent thy Clothes, and wept before me, I have heard thee, saith thee LORD ; therefore I will gather thee to thy Fathers, & thou shalt be put in thy Grave in peace, 2 Chron. 34. And in the next Chapter may be read the strong and holy Zeal of this good King, how he destroyed all the Abominations of the Land, and made a Covenant before the LORD, That they should walk after the LORD, and keep his Commandments, his Testimonies and his Statutes, with all their Hearts, and with all their Souls : For like unto him (said they) was there no King before him that turned to the LORD with all his Heart, and with all his Soul, and with all his Might. Yet this good King, because he went out against the King of Egypt, and did not ask Counsel of the LORD, he was therefore slain : Here we see what a dangerous thing it is for men to go upon such designs in their own Wills, and not in the Counsel of the LORD. But David would do nothing without GOD, he leaves himself, he goes out of himself into GOD, and there hangs as a Child upon the Breast of its Mother, presenting nothing to the LORD but his Poverty, his Nothingness, his Insufficiency, and these in a rending Heart : David knew what would please the LORD, and wherein the Blessing was to be found : for saith Christ, *Blessed are the Poor in Spirit, for theirs is the Kingdom* : He did not say, Blessed are the Rich in Spirit, but the Poor. And in this Spirit of Poverty and Contrite heartedness before the LORD, go on, O King, in all thy Ways and Works, and the LORD shall be with thee, which is the fervent Desire of thy Humble Hand-Maid, and the LORD's Servant,

The 5th of November, 1690. Pursey-Part 3

JONE WHITROW.

T H E E N D.